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Fourth Annual Report
of the
Waterloo Historical
Society



Nineteen Sixteen



FOURTH ANNUAL REPORT
of the
WATERLOO HISTORICAL
SOCIETY



KITCHENER, ONT.
PUBLISHED BY THE SOCIETY
1916

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COUNCIL

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W. H. Breithaupt

Vice-President

Rev. Theo. Spetz, C. R.

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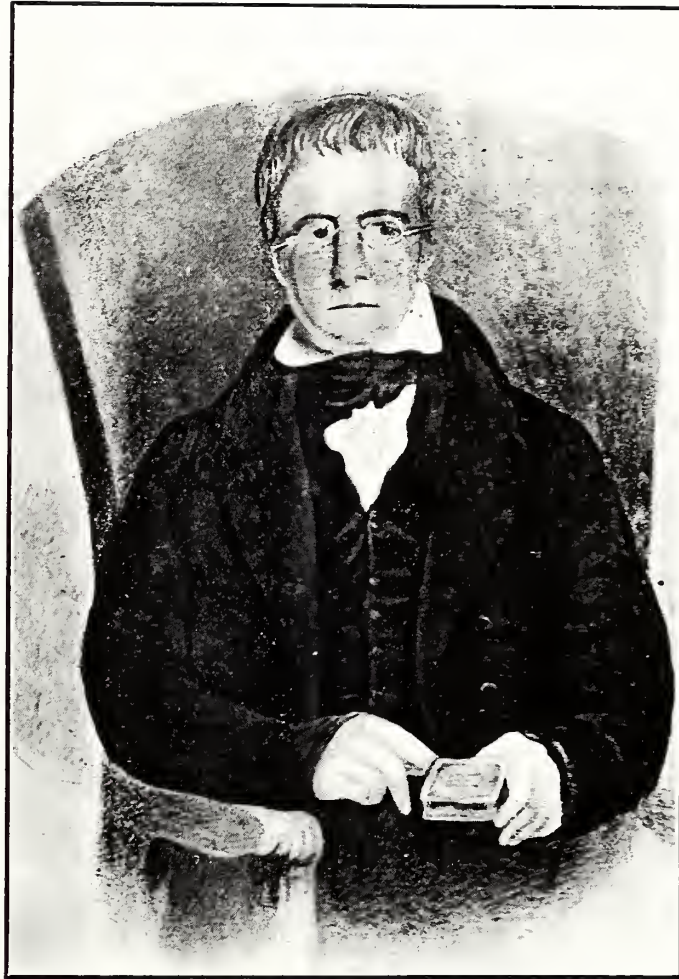
W. J. Motz, M. A.

Judge C. R. Hanning

E. W. B. Snider

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Hon. William Dickson



Annual Meeting

Kitchener, Oct. 27th, 1917.

The Fourth Annual Meeting of the Waterloo Historical Society was held in the Museum in the Public Library on the above date, the President, W. H. Breithaupt, in the chair.

Secretary-Treasurer's Report

The regular routine work of the Society has been carried on as in the past years, the Third Annual Report circulated and acknowledgments received. An effort was made to arouse interest in the work in the outlying centres of the County with good results. The County newspapers are to be kept on file and added to our records.

During the past two years and a half a titanic struggle for supremacy by land and sea for national liberty and justice has been going on. Owing no doubt to these abnormal conditions few were able to devote much time to the Society's interests. With the close of the struggle we hope to count on a deeper interest among the people of the community.

An effort has been made to collect and preserve the history of the struggle as it affects us. The roll of honour, inserted in this report, may be incomplete, but it is earnestly desired that omissions will be brought to the Society's notice in order that a complete list can be given next year.

Red Cross Work, Soldiers' Insurance, and the Patriotic Fund have received considerable attention. The municipalities have contributed of their wealth to these worthy objects.

Among notable donations to the Society's collection should be mentioned photographs of the 111th Battalion C. E. F., and of the officers, donated by the Galt City Council; a photograph of the 118th Battalion C. E. F., from the Colonel Commanding; a water-colour reproduction of a picture of the Breslau bridge of 1856, donated by the Grand Trunk Railway Company.

The Public Library Board has continued its splendid support of the Society during 1916 in providing quarters at a nominal rental, furnishing cases for holding newspaper files, a revolving display case for photographs, and a metal filing cabinet for holding records.

P. FISHER,
Secretary-Treasurer,

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE WATERLOO HISTORICAL SOCIETY FOR THE YEAR 1916.

Balance 31st Dec. 1915.....	\$ 29.48
Receipts for 1916:	
Members' Fees.....	\$ 67.00
Legislative Grant.....	100.00
Waterloo County Grant.....	50.00
Claim paid by G. T. Ry.....	6.00
Sale of Reports of 1915.....	2.25 225.25
	<u>\$254.73</u>

Disbursements for 1916:	
Postage, Stationery, etc.....	\$ 22.80
Lecture.....	6.50
Advertising and Printing.....	36.92
Telephone, Express, etc.....	3.80
Caretaker.....	5.00
Rent.....	12.00
Secretary.....	30.00
Fourth Annual Report, and reprint.....	110.00
	<u>\$227.02</u>
Balance on hand.....	\$ 27.71

Audited. SCULLY & SCULLY,
Auditors.
Kitchener, Ont., 20th Jan., 1917.

Election of Officers.

The officers for 1917 are:
President.....W. H. Breithaupt
Vice-President.....Rev. Theo. Spetz, C. R.
Secretary-Treasurer.....P. Fisher

Local Vice-Presidents.

Galt.....James E. Kerr
Waterloo.....Chas. Ruby
Elmira.....A. Werner
St. Jacobs.....John L. Wideman

Members of the Council: C. H. Mills, M. P. P., W. J. Motz, M. A., Judge C. R. Hanning, E. W. B. Snider, Capt. G. H. Bowlby, M. D.

President's Address

During the year, since our last annual meeting, the Society has continued to add to its collection of material pertaining to the history of the County. One interesting item received, left with the Society as a loan, is the complete first volume, beginning with August 27, 1835, of the Canada Museum, the first newspaper published in this County.

Owing mainly to the war still continuing, and its imperious call for attention, to the exclusion of other things, there has been no general meeting of the Society since our last annual meeting.

In our annual report for this year there will appear a County Roll of Honour, containing the names of all those heroic men of Waterloo County, some of them enlisted from elsewhere, who have given their lives in the great cause of the British Empire and its allies, in the present war.

The 118th Battalion, North Waterloo, wintered in its home city last winter, spent the summer in training at Camp Borden, and is now quartered in London, Ont., with prospect of being called for overseas service shortly. The 111th Battalion, South Waterloo, was also in training at Camp Borden during the summer. This Battalion has gone overseas for active service, having departed from Galt, after final home leave, on Monday evening, Sept. 18th. There were affecting farewells at the Canadian Pacific Railway Station, in the presence of a large multitude. Shortly after, the battalion, about 720 men strong, left London, Ont., for port of embarkation, Halifax.

Local and County contributions to various war causes have continued liberally. They will be left to be summarized at the end of the war.

An event of importance to be recorded by the impartial historian, is the change of the name of the City of Berlin, County Town of the County of Waterloo, to Kitchener, by proclamation of the Lieut. Governor of Ontario, on the first day of September this year.

Present day history is covered by the files of County newspapers accumulating in the Society's collection. We are arranging to have, henceforth, a continuing file of all weekly newspapers published in Waterloo County.

Research in the past history of the County is particularly the pursuit of this Society, and in this, to have our work of any value, our aim must be not so much volume of material as accuracy.

This year is the Centennial Year of the founding of the City of Galt. The celebration of an event of such importance has lapsed, no doubt, only on account of the war with its engrossing activities and preclusion of festivities. A brief sketch of the early history of Galt is here in order.

On the third day of July, 1816, the Hon. William Dickson, of Niagara, purchased what was known as the Stedman tract, part of the original Six Nation Indian Grant, comprising practically what are now the Townships of North Dumfries in the County of Waterloo, and South Dumfries in the County of Brant. Whether Mr. Dickson's attention was first called to this district by the Settlers from Pennsylvania, whose legal adviser he was as far back as 1803, when he arranged their mortgage discharge and land purchase, is left to conjecture. Certain it is that the fertile Grand River valley became well known early in the last century. When on restoration of peace after the war of 1812, stability of conditions and renewed impulse of settlement, greater than before, prospects for the future of the country were good, Mr. Dickson decided to invest in lands, and his selection made him a landholder neighbor of the ex-Pennsylvanians. Further particulars will appear in a biography of Hon. William Dickson, contributed to our Annual Report for this year by Mr. James E. Kerr, a Vice-President of this Society. Portrait photographs of Hon. William Dickson, and of William Dickson, Jr.—born at Niagara, in 1799, lived most of his life in Galt, where he died in 1877 and is buried—are donated to the Society by Mrs. Pringle of Preston.

Galt, village, town and city, has a history full of vigor and enterprise. It was for many years, up to 1892, the largest in population and the principal place of business in the County, and in the days before the railroads, was the trading centre for a large section of country, extending all the way to Goderich.

Smith's Canadian Gazetteer, published in Toronto, in 1846, speaks highly of the village of Galt of that time, of its milling of 15,755 barrels of flour, from September, 1844, to July, 1845, its daily stages to Hamilton and Guelph, and tri-weekly to Goderich, its weekly newspaper, the "Dumfries Courier," its Curling Club, Mechanics Institute, Circulating Library, Fire Engine Company, etc.

The "Dumfries Courier," begun in 1844, ceased publication in 1847. It was followed by the "Galt Reporter," editor Peter Jaffray, who had been active on the Courier. The "Dumfries Reformer" was started in 1850, from which time on Galt had for many years, two weekly newspapers, representing the two political parties.

The population of Galt is given as "about a thousand" in 1845, and as two thousand two hundred and thirteen in 1850. In 1857 it is given as thirty-five hundred.

Dumfries Township was distinctively Scotch from the beginning, most of the early settlers having been attracted, by various means, directly from Scotland, by the original proprietor.

The Great Western Railway, since 1882 a part of the Grand Trunk Railway System, whose main line, extending from Suspension Bridge to Windsor, was opened as far as London in December 1853, and to Windsor the following month, at once built a branch from Harrisburg to Galt. This branch was opened for traffic on August 21st, 1854. The extension of the line to Guelph, chartered and known at first as the Galt-Guelph Railway, began operation three years later, in September, 1857. The Great Western antedated the Grand Trunk Railway in operation in the County of Waterloo by over two years.

Galt was incorporated as a village in 1850; then rapidly grew and a comparatively short time later, on January 1st, 1857, attained the rank of town incorporation. On June 1st, 1915, it became the City of Galt.

This year also marks the centennial of an important event in the early history of the town of Waterloo. The grist mill, now in the centre of the town, was first built in 1816, by Abraham Erb,* who was born in Pennsylvania in 1772, came to Canada in 1806, and died in 1830. His widow married Bishop Benjamin Eby. Abraham Erb and wife had but one child, a son, who died at the age of seven. They adopted and raised two children, one of whom was Barnabas Devitt, grandfather of present Waterloo business men.

There is to be recorded, with regret, and with expression of sympathy to his family, the death, on June 19th, this year, of Col. H. J. Bowman, Member of Council of this Society in which he took keen interest and was of valuable assistance from its beginning. A biographical memoir of Col. Bowman will appear in our Annual Report.

On our program for this evening are two addresses, one on the Early History of Haysville and Vicinity by Mr. A. R. G. Smith, descendant of one of the first settlers in Wilmot Township, Secretary of the Wilmot Agricultural Society, and government lecturer at Farmers' Institutes, etc.; the other on the Indian Occupation of Southern Ontario, by James H. Coyne, LL. D., F. R. S. C., President of the Elgin Historical and Scientific Institute, Canadian Historian, and first authority on Canadian Indian History.

We are greatly indebted to both of these gentlemen for so kindly coming here and giving us these interesting and valuable papers.

NOTE—*See Eby's Biographical History of Waterloo Township, etc.

Early History of Haysville and Vicinity

By Allan R. G. Smith

Secretary Wilmot Agricultural Society

Many changes have taken place since the road was opened from Hamilton to Goderich under the guidance of Surveyor McDonald.

The tract of land known as Block "A" made up of four concessions in the southern part of the Township of Wilmot and a lot of land in the western part of Ontario was owned by the Canada Land Company. In order to induce settlers to come in, a road now known as the Huron Road of four rods width was opened. One of the pioneers told me he saw it a few years after and stumps were sometimes cut through the centre to make the proper width.

The opening of the road was followed by the establishment of the stage coach drawn by four horses and carrying passengers, baggage and the Royal Mail.

Haysville sprang into prominence as years went by. It became one of the chief places between Hamilton and Goderich. The stage coach changed horses at Haysville. One of the early settlers was William Hobson. Mr. Hobson came from Ireland in 1818 and settled near London. He returned to Ireland but did not stay long. Returning to Canada he associated himself with a surveying party and went through to Goderich. Finally deciding to live at Haysville, he bought 200 acres now owned by Daniel Shantz. This farm had splendid pine and was sold to William Puddicombe in 1832 or 1833.

Mr. Hobson moved to Haysville and settled on the farm now owned by Mr. Wilhelm.

Mr. Hobson built a large hotel with stabling for 125 horses. His house was noted for its hospitality. During the winter season the farmers of Perth and Huron drew their wheat or dressed pork they had to sell all the way to Hamilton. Hobson's hotel was one of the favorite stopping places. A large room with huge open fire-place made a sleeping place during overflows. The men spread their blankets or robes and slept quite comfortably. One who had been there told me that the landlord used to bid his guests good-night and told them to help themselves to the spirits if they needed any during the night.

Early in the forties an American, named Horn Stephens, built a sawmill to supply building material.

Farther west a Mr. Mallet had a small sawmill. My grandfather walked down to Mr. Mallet's sawmill a day or two after he built his shanty in 1838 and carried home the lumber to make a cross-legged table. He had his breakfast off the table and we have it now in our collection.

From 1832 to 1836 many settlers came in to take up land.

There were no churches or schoolhouses. Some few years after, a teacher named Robert Boucher taught school in a log house owned by Mr. William Puddicombe.

In later years Miss Margaret Somerville, a woman of wonderful business ability, taught school. This lady was considered an authority on law and was consulted very frequently. Her advice was usually correct.

At one time Haysville had a population of 500 people who worked at various trades.

Mr. W. R. Plum, Sr., and Mr. Blatchford had large blacksmith and carriage shops and did a wonderful trade.

Mr. Blatchford held an annual dinner when the season's bills were paid.

Mr. Robert Hays was appointed Postmaster in 1837 and was succeeded by his son, John Hays, in 1853.

Some of the industries were:—

Woollen mill, managed by Mr. Yemmet and later by Mr. Woodhead.

Tannery, managed by an American named White.

Furniture factory, by Mr. F. Cousin.

Fanning mill factory, Robinson and Cole.

General store, J. Sydney Smith, afterwards conducted by Miss Margaret Somerville.

General store, W. Smith.

General store, James Brown.

Harness shops, Stonehouse and Fraser.

Cooperage, Mr. Cockwell.

Gristmill and sawmill, John Hays.

Mill and store, A. W. Cleland.

Drug store, Mr. Bennet.

My honored uncle, Governor Cook, was closely identified with Haysville as a school teacher and afterwards in business as a hardware merchant. He can tell many interesting stories of the early days when athletic programmes were carried out on public holidays. I believe a little horse racing was sometimes indulged in.

The hive of industry flourished until the Grand Trunk was built. The drift of trade went to New Hamburg. The population of Haysville decreased. Familiar faces moved away. The stage coach disappeared and after the disastrous flood of 1885 not much of the original Haysville remained.

The community decided in the early days to have a public hall. Popular subscription built the Haysville Hall, recently remodelled and painted. Organizations of various kinds have held many interesting meetings in the hall. Haysville was always the scene of interesting political meetings. Many advanced ideas have been presented at the gatherings. Whether or not the many important advances in legislation during the past few years were entirely due to the ideas presented by the various candidates who appeared for support at Haysville, I am not prepared to say. Military matters engaged the attention of Haysville in early days. Mr. Charles D. Brown, one of our highly respected citizens, who for the past 58 years has been Superintendent of Christ Church Sunday-school, was interested as an officer and was largely instrumental in recruiting a good company. During the Fenian Raid many Haysville men were on duty at the border.

Many tales might be told of hardships of early pioneers. In conversation some months ago with a man who knew Haysville, I was told of one family who came up in 1837. The boat was burned and all this family's belongings including hard-earned money saved to buy a home. The pioneer and his wife were undaunted and with their little family made their way from Hamilton to Galt. The head of the family had previously walked from Hamilton to notify his brother at Galt of their arrival. Lack of money prevented the purchase of oxen. The man and wife, without assistance from any one, cleared up 3 acres and sowed wheat amongst the stumps. This was harvested with a sickle and thrashed with a flail. The family stuck together and became well off.

In the early days cholera broke out and an isolation hospital was built on the farm of John Brenneman, about 2 miles from New Hamburg.

On one occasion a doctor was sent from Preston to attend the patients. On his way up his horse dropped dead and he returned without seeing the patients. Those who travel from New Hamburg to Stratford may see several plots on the farm of Mr. Fryfogel. This is the resting place of several cholera patients.

The pioneers were sturdy men and fearless. One of the early settlers was very fond of spending the whole night attending his log fires. The

family discussed the matter and it was decided that one of the sons should appear as a ghost clad in white during the midnight hours. This was tried. The pioneer, leaning on his handspike, caught sight of the spirit and action immediately followed. As the ghost went over the rail fence the substantial handspike used in placing logs came down beside it. The log burning continued undisturbed.

The early appearance of the woods may be understood by looking at the photos I have with me. To-day, after 80 years, the modern farm would be a revelation to the early settler. Telephones, daily mail, self-binder, milking machine driven by electricity, silos and improvements in field crops, have all come by successive steps until to-day we find the Township of Wilmot assessed at nearly three millions. I have a piece of sewn leather. It is not much to look at, but it contained the gold that paid for half of a 100 acre farm in 1838. With it I have my grandfather's purse that he carried with him when in 1836 he walked 1010 miles on snowshoes from Shediac to see the land in the wilds of Upper Canada. This purse contains a pin put there in 1835.

I desire to close by referring to Haysville as we have it now. One of the recent organizations is the Haysville branch of the Women's Institute. This organization has members from all churches. Their motto is "For Home and Country." Though only organized for a little over a year, this rural organization has contributed about \$500.00 to Patriotic and Red Cross work.

We are pleased that a number of our farm boys have donned the khaki. Whatever our little differences may be regarding smaller matters, we stand undivided in our loyalty to the British Crown.



The Indian Occupation of Southern Ontario

By James H. Coyne, LL.D., F.R.S.C.

President Elgin Historical and Scientific Institute.

Among the two and a half millions of inhabitants of Ontario, about 21,000 are Indians. They are distributed throughout the province in 25 agencies and 78 reserves or bands. These figures do not include the Indians of the new district of Patricia. About one third belong to the Iroquois, or Six Nations, the remaining two thirds to the various tribes of the great Algonquin family.

Three hundred years ago, the territory lying between Georgian Bay and Lake Erie alone was occupied by a sedentary native population, estimated at more than eighty thousand, subsisting chiefly by agriculture. Their towns and villages numbered sixty or seventy, perhaps more. They had highly organized political systems. Forty years later these native tribes had disappeared. The peninsula became an uninhabited wilderness. Cabins gradually mouldered into dust. Over abandoned clearings, the forest soon resumed its sway. Then after a long interval, came a new race, alien of colour and speech, and broke up anew the forsaken soil. In the woods they found numerous hill-rows, remains of ancient cornfields, which their ploughs soon obliterated. In the furrows they turned up many memorials of a forgotten race. Bone needles, stone pipes, flint arrowheads, knives and axes, fragments of rudely ornamented pottery, old ash-heaps, were turned up in many places. Deeper spading exposed isolated graves and pits filled with human bones. Defensive earthworks and other artificial mounds, covered with forest-growth of centuries, were scattered throughout the country, near lakes and streams. These mute reminders of a vanished race afforded partial answers to the ever recurring questions: Who were here before us? Had they a history? What became of them?

These are the questions to be considered in this paper. Fortunately we are not confined to archaeological evidence. Skilled contemporary observers have left us trustworthy written records, which enable us to form more or less vivid conceptions of the lives and characters of our aboriginal predecessors on the soil of southern Ontario. And traditions still extant supplement and confirm the written story in important particulars.

Just three centuries ago, in the years 1615-1616, Champlain discovered and explored the Nipissing canoe route from Montreal to Georgian Bay; the region south of the bay; and the Trent system of lakes and rivers as far as Lake Ontario. At that period, the territory between Georgian Bay and Lake Erie was occupied by three branches of the great Huron-Iroquois family. Between Georgian Bay and Lake Simcoe were four tribes, constituting the Huron confederacy, with an estimated population of 30,000. This would indicate, that the northern parts of the county of Simcoe were about as densely settled as they are at present. The Huron country extended about 50 miles from east to west by 20 from north to south. It included 18 villages and 2000 warriors. About thirty miles distant, where Collingwood now stands, and up in the valleys of the Blue Mountains to the westward, were nine villages of the Petun or Tionnontates, sometimes known as the Tobacco Nation, a kindred race.

Five days' journey to the southward, was the much more numerous race of the Attiwandaronk, called by the French, the Neutres or Neutrals. Their territory extended along the north shore of Lake Erie from the Niagara to the Detroit rivers, and for some distance beyond each of them. Northward it seems to have reached a line drawn from the neighborhood of Toronto to Goderich. They had 28 villages and 4000 warriors. Their population was estimated at much more than 30,000, but at a later period was reduced by smallpox to a number much smaller.

The remainder of what is now Ontario was occupied or ranged by numerous Algonquin tribes, including the Ottawas, Chippewas, Mississau-

gas, Nipissings, Beavers, Crees, and many others. The Ottawas held Manitoulin Island and the Saugeen peninsula.

We have to do in this paper with the nations south of the Georgian Bay, belonging to the Iroquoian or Huron-Iroquois family, and more particularly with that numerous and powerful branch known as the Neutrals.

Native traditions, supported in their main features by the earliest explorers, show the Huron-Iroquois established early in the 16th century on both banks of the Lower St. Lawrence, which they occupied or controlled from Montreal to Quebec, and beyond. Here Cartier found them in 1534 and later. When Champlain ascended the river to Montreal in 1603, he found no traces of Cartier's villages of Stadacona and Hochelaga, where Quebec and Montreal now stand. The Huron-Iroquois had disappeared from their former habitat. According to tradition, quarrels had broken out, and partly through internal dissension and partly through Algonquin pressure, the entire body had moved westward. The Hurons had retired to the country between Georgian Bay and Lake Simcoe, the Neutrals to the region north of Lake Erie, and the Iroquois to that south of Lake Ontario. The Algonquin tribes of the Ottawa, Lake Nipissing and Georgian Bay, had given the Hurons a friendly reception, and entered into an alliance with them against the Iroquois, with whom they waged relentless and almost incessant warfare. The Neutrals took no part in the wars, and were recognized as non-combatants by both parties. Other branches of the great family inhabited the territories west and south of the Iroquois. The Eries occupied the country south of Lake Erie; the Andastes, or Conestogas, or Carantouans, the upper valley of the Susquehanna or adjoining regions. The Iroquoian tribes had many features in common. Their languages were dialects, mutually intelligible for the most part, of a great linguistic stock. As the Indian occupation of Southern Ontario is the subject of this paper, it will be well to give in historical sequence some outstanding facts relating to the Neutral Nation, as recorded by Champlain, the Recollet Sagard, and the heads of the great Jesuit Mission among the Hurons, in the 17th century.

The first white man to visit the Neutrals was undoubtedly Etienne Brulé, the interpreter. When Champlain marshalled the Hurons and Algonquins at Orillia, early in September 1615, to invade the Iroquois territory it was decided to send trusty agents to inform the Carantouans of the upper Susquehanna, who had promised to join them in the attack with 500 warriors. At his earnest request, Brulé was permitted to accompany the party. Two canoes were despatched on this errand with twelve stout Huron warriors. They carried out their instructions, the Carantouans were notified, the reinforcement was sent, but it arrived too late. Champlain's expedition had failed in its object, and had already withdrawn from the Iroquois' country. It was three years after his departure from Orillia before Brulé returned to the French trading post and reported to Champlain his travels and thrilling adventures. His route can only be conjectured. The canoes probably reached Lake Ontario by Lake Simcoe, Holland River, and the Humber. The party expected to pass through or near the Seneca territory which extended some distance west of the Genesee River. Brulé returned to the Hurons through the Iroquois country, and in 1618 accompanied them to the trading post near Montreal. Champlain accepted his explanation of the failure of the Carantouans to join in the attack, and encouraged him to continue his journeys and investigations among native tribes. Champlain's map of 1632 shows dotted lines apparently intended to indicate lines of travel. One shows clearly the path followed by the invading army from Lake Ontario to the Iroquois fort, which was successfully defended against his attack. The other runs southerly from the westerly extremity of Lake Erie to the sources of a stream, probably the Miami, and then easterly to the three villages of the Carantouans, forking as it approaches their country, with one branch extending to another village, which may be either Seneca or Carantouan. This dotted line must be assumed to be the path followed by Brulé, either going or coming. That Brulé visited the Neutrals is certain. His glowing accounts induced further exploration.

The first explorer to record personally a visit to the Neutrals, Father Joseph de la Roche Daillon, expressly acknowledges the effect upon his mind of Brulé's report of the marvels of the Neutral Nation.

Daillon was a French Recollet priest then in charge of the Huron Mission to which two Jesuit fathers, Brebeuf and Nouë, had accompanied him. He had some acquaintance with the Huron language, and was eager in his missionary zeal to penetrate to the remotest nations. To a friend in France he wrote an account of his journey, which is of unique interest as being the first record at first hand of actual experiences and observations in Neutral territory. The following is a brief summary:—

Daillon set out from the Huron country on the 18th of October, 1626, with two Frenchmen, Grenolle and Lavallée. A chief of the Tobacco, or Petun, Nation, whom they visited in the region west of Collingwood, undertook to guide them and furnish carriers for baggage, merchandise and provisions. The Recollets being a mendicant order, Daillon apologizes for this breach of a fundamental rule, by showing the impossibility of adhering to it, among Indian tribes, who gave nothing for nothing. The party slept five nights in the woods, and on the sixth day arrived at the first Neutral village. They visited four other villages. The natives vied with each other in bringing them food. "Some brought venison, others squashes, cornmeal porridge, and the best they had; for all of which the good priest was expected to reward them out of the goods he carried". "All were astonished to see me dressed as I was, and to see that I desired nothing of theirs, except that I invited them by signs to lift their eyes to heaven, and make the sign of the Holy Cross. What filled them with wonder was to see me retire at certain hours in the day to pray to God and attend to my spiritual affairs, for they had never seen any Religious, except towards the Tobacco Nation and Hurons, their neighbours. At last we arrived at the sixth village, where I had been advised to remain." Here a council had been called by the chiefs. "They sit on the ground, in a cabin or the open field, in perfect silence, while the chief harangues; and are very strict observers of what has once been concluded and resolved." "There I told them, through the interpreter, that I came on behalf of the French to contract alliance and friendship with them, and to invite them to come to trade. I also begged them to allow me to remain in their country, to be able to instruct them in the law of our God, which is the only means of going to heaven. They accepted all my offers, and showed me they were very agreeable. Being much consoled at this, I made them a present of what little I had, such as small knives and other such trifles, which they valued highly. For in these countries nothing is done with the Indians without making them some kind of a present. In return they adopted me, as they say, that is to say, they declared me a citizen and child of their country, and gave me in trust—mark of great affection—to Souharissen, who was my father and host; for according to age, they are accustomed to call us cousin, brother, son, uncle, or nephew, etc. This man is the chief of greatest credit and authority that has ever been in all the nations; for he is not only chief of his village, but of all those of his nation, numbering 28 towns, cities, and villages, made like those of the Huron country, and also of several little hamlets of seven or eight cabins, built in various parts convenient for fishing, hunting, or agriculture. It is unexampled in other nations to have so absolute a chief. He acquired this honour and power by his courage, and by having been repeatedly at war with the 17 nations which are their enemies, and taken heads or brought in prisoners from all."

Daillon notes the high estimate they placed on valour in war and their dexterity with their only weapons, the club, and bow and arrow. Grenolle and Lavallée returned to the Hurons, after this cordial welcome. Daillon remained, "the happiest man in the world, hoping to do something there to advance God's glory, or at least to discover the means, which would be no small thing, and to get information concerning the mouth of the river of the Iroquois, in order to bring them to trade.

It is a question what river was intended. Was it the Niagara, the St. Lawrence, or the Richelieu? The Jesuit Relations show that the name was applied to the last-mentioned stream. Daillon's knowledge of the

Huron language was very limited; the Neutrals' speech was slightly different, and except for Champlain's brief incursion from Lake Ontario, the country of the Iroquois was quite unknown to the French. The vagueness of Daillon's geographical knowledge is therefore easy to understand. Apparently he did not reach the Niagara, as he makes no mention of the river or the falls, and he seems to have spent his time mainly in the neighborhood of Burlington Bay. The "sixth village", where he spent his time, bore the name of Ounontisas-ton (meaning "at the foot of the mountain"), and may have been anywhere, from Hamilton eastward, at the foot of the escarpment. The easternmost village of the Neutrals he calls Ouaroronon, probably a copyist's mistake for Onaroronon, "the Niagara people." From this village ten men came to Ounontisas-ton to trade, and to invite Daillon to visit them, but he was unable to accept immediately, whereupon he was maltreated by them, robbed, and narrowly escaped being murdered. Meanwhile he had found himself foiled in every effort to bring the Neutrals to trade directly with the French. They were willing to go with not less than four canoes "if he would guide them, but he did not know the way." Yroquet, a well known chief of an Algonkin tribe near Ottawa, "who had come there with twenty of his men beaver-hunting, and who had taken fully five hundred, would never give us any mark to know the mouth of the river. He and several Hurons assured us that it was only ten days' journey to the trading place, but we were afraid of taking one stream for another, and losing our way or dying of hunger on the land." Evidently neither Yroquet nor the Hurons were over-zealous to encourage poachers on their game-preserves, or interlopers in their trade-monopoly. Daillon spent three months agreeably enough among his hosts, but the Hurons were busy poisoning the minds of the Neutrals in every village they entered, and dissuading them from going to trade. Daillon, they reported, was a great magician, a sorcerer, his religious acts were incantations of witchcraft; he had "tainted the air of their country, and poisoned many; if they did not kill me soon, I would set fire to their villages and cause all their children to die. The French were a morose, rude, melancholy people, who lived solely on snakes and poison; we ate thunder, which they imagine to be an unparalleled chimera, relating extraordinary stories about it," with many other monstrous absurdities, "to make us hated by them and prevent their trading with us, that they might have the trade with these nations themselves exclusively, which is very profitable to them."

Daillon's story of his troubles is interesting and instructive, as intimating that it was not through any objection to his missionary efforts as such, but solely through intertribal trade jealousy and fear of magic power, that his mission proved a failure. The remark will be found to hold good as a general rule in subsequent history, and particularly in the wars of the Iroquois, whose military policy was governed almost exclusively by their interest in the immensely profitable trade in peltries with northern tribes. For the same commercial reason, the French trading company discouraged the Recollet Brother Sagard's efforts to bring about peace between the Hurons and the Iroquois. The result, it was objected, would simply be that the Iroquois would take the Hurons to trade with their nearer neighbors, the Dutch, and divert them from Quebec, which was farther away.

The report reached the Huron country that Daillon had been killed. The Jesuit fathers thereupon sent Grenolle to him to learn the truth, and bring him back if alive. The messenger brought a letter inviting him to return, and their advice was fortified by that of all the Frenchmen among the Hurons. Daillon submitted and returned with Grenolle to the mission, after an absence of about five months. His report was as enthusiastic as Brulé's:—

"The country of the Neutral Nation is incomparably larger, more beautiful, and better than any other of all these countries. There is an incredible number of stags, great abundance of moose or elk, beaver, racoons, and black-squirrels, larger than the French; a great quantity of wild geese, turkeys, cranes and other animals, which are there all winter, which is not long and rigorous as in Canada. No snow had fallen by the 22nd of November. It never was over two feet deep, and began to melt on the 26th of January.

On the 8th of March there was none at all in the clearings, though, it is true, a little remained in the woods. A stay there is quite invigorating and comfortable; the rivers furnish much excellent fish; the earth produces good grain, in excess of what was required. There are squashes, beans, and other vegetables in plenty, and excellent oil, which they called à Touranton." Is this a reference to petroleum, which, as is well known, was gathered by Indians from time immemorial from the surface of the river Thames near Bothwell? It is at least possible. Daillon expresses his amazement that the Merchants' Company, notwithstanding the difficulties and dangers of the Ottawa and Nipissing canoe and portage route, and the hardships of the six days' overland trail from the Huron country, had not sent Frenchmen to winter among the Neutrals, and to carry their furs direct to the St. Lawrence trading-place. It would be vastly shorter and easier to go by way of Lake Ontario, one side of which belonged to the Neutrals. There was one difficulty in the fact that the Neutrals "knew little about managing canoes, especially in the rapids; but there were only two, although these were long and dangerous."

The real business of the Neutrals was hunting and war. With that exception, they were very lazy, and "you see them like beggars in France, when they have their full, lying on their belly in the sun."

Their manners, morals, and customs, like those of the Hurons, were very impure. They went absolutely naked. Their language was different from that of the Hurons, but they understood each other, as the Algonkins of the Ottawa and the Montagnais of the lower St. Lawrence did. A number of Frenchmen had established themselves at an early date among the Hurons for purposes of trade. Extending their operations, they visited other tribes in all directions. After Daillon's visit in 1627, as doubtless for some years before, they went frequently among the Neutrals, where they were welcomed for the goods they brought. They kept no records, however, and the knowledge they gained was a trade secret, which they would not communicate to the world. When a mission was begun in a new region, it was often deemed prudent to associate the trader with the missionary, that the latter might share in the former's welcome.

The next recorded visit was that of the Jesuit fathers, Brebeuf and Chaumonot. Brebeuf was 46 and his companion 28, when they undertook, in the winter of 1639-1640, a journey to the Neutral villages. Brebeuf had lived among the Hurons for several years and acquired an excellent knowledge of their language. Chaumonot was distinguished for his learning, and was especially gifted in languages. Both were enthusiastic missionaries. Their reception was by no means cordial, but they were not easily disheartened. They set out again on the 2nd of November, 1640 to establish the "Mission of the Angels" among the Neutrals. Taught by experience, they took with them two French donnés, or domestics, as traders. As long as traders were with them, they were in no danger. The record of the first journey is a very brief one from Chaumonot's hand. The second visit is described in Lalemant's Relation of 1641, sent from the Huron Mission to the provincial of the Society of Jesus in France. The following is a brief summary of their reports:—

The nation was very populous, including at that time about 40 villages or hamlets. To reach the first village from the Hurons they travelled due south, on the first occasion six days, on the second "four or five days." The distance was about 40 leagues (nearly a hundred miles). Four days' journey farther to the south or southeast was "the entrance of the so celebrated river of that Nation into the Ontario or Lake of St. Louis. "The river was named the Onguiaahra (now Niagara.) Champlain's map had represented the Neutrals as south of Lake Erie. This error is corrected: "On this side of that river and not beyond it, as a certain chart indicates, are the greater part of the villages of the Neutral Nation. There are three or four beyond, ranging from east to west, towards the Nation of the Cat, or Eries."

The estimated population was at least 12,000. As the number of warriors was still given at 4,000, the wars, famine and sickness which for three years had been unusually prevalent must have been particularly destructive to women and children.

The hostility between the Iroquois and Hurons had become so bitter, that neutrality was now totally disregarded, especially by the Iroquois. The Neutrals were less inclined to the Hurons than to their enemies. In those days, it seems, it was a difficult matter to preserve absolute neutrality. The Fathers believed the three nations had originally formed but one people, but had become divided in abode, in interests, and in affection.

The Neutrals had cruel wars with other western nations, and especially with the Atsistaehronons (Mascoutens, or Nation of Fire. They had brought back a hundred prisoners last year and 170 this year, and treated them with almost the same cruelties as those practised by the Hurons toward their enemies. The Neutrals were even more brutal; for they burned women prisoners as well as men. Two thousand Neutral warriors had taken part in the last expedition.

In food and clothing they were very much like the Hurons. They cultivated Indian corn, beans and squashes, in equal abundance. Fish were plentiful. So were stags, does, turkeys, racoons, wolves, black squirrels, beaver and other animals, valuable for meat and fur. Fruits and nuts were about equally plentiful in both countries, exceptions being chestnuts, which abounded in the southern region, and wild apples which were a little larger than in the northern. They tattooed their bodies from head to foot with "a thousand different figures with charcoal pricked into the flesh, upon which previously they had traced their lines." They were scantily clad or not at all.

Physically, they were taller, stronger and better proportioned than the Hurons. In treatment of the dead they differed curiously. The Hurons buried immediately in individual graves or in cemeteries, from which the bodies were taken away for the Feast of the Dead. The Neutrals kept their dead in their dwellings during the entire winter; then having put them on scaffolds outside until decayed, they arranged them on both sides of their cabins until the Feast of the Dead. With such melancholy objects always in view, the women indulged frequently in doleful lamentations and cries in a kind of chant. Lunatics were a privileged class and numerous. Evidently many assumed the part, to profit by the privilege.

Some old men related stories to the fathers, showing that they had carried their wars westward and southward to the Gulf of Mexico.

Brebeuf and Chaumonot left the Mission House of Sainte Marie the second of November, 1640. When they reached St. Joseph, or Teanau-stayae, "the last village of the Hurons, where they were to make provision for their journey, and find guides," they found the guides had failed to keep their promise. However, the first young man they accosted followed them at once, and remained with them faithfully. The two French domestics they took in the guise of traders proved their value. Without this safeguard, the doors of cabins would have been and were shut against them.

They slept four nights in the woods. The fifth day, they reached the first village, Kandouchou, probably north of Burlington Bay. The Jesuits gave it the name "All Saints."

The priests had failed in their former visit, as Daillon had done in 1627, through slanderous reports. They made up their minds to meet such calumnies in advance, by securing the authorization of the principal chief named Tsohahissen. This is probably the same word as Souharissen, the name of the head chief when Sagard was in the region. Possibly it was a title and not a proper name. Sagard's head chief may, however, have been the same person.

Tsohahissen's village was "in the midst (au milieu) of the country; to reach it, we had to pass through several other villages and hamlets." Brebeuf's reputation as a sorcerer had preceeded him, with the result that the doors of the cabins were everywhere closed against the priests. They opened again when prospects of trade were held out, and thus they were able "to reach successfully even the village of the head chief, who happened to be away at war, and would not return until spring." Evidently the journey to the capital was a long one. To reach it many villages had to be passed. "In their journey the fathers passed through eighteen hamlets or villages, to all of which they gave a Christian name, which we shall use

hereafter when occasion arises. They made a special stay at ten, where they gave instruction as often as they could find a hearing." Sanson's maps of 1650 and 1656 and Du Creux's, of 1660, were based upon the fathers' report, and together form a valuable commentary upon it. It is reasonably clear from these maps that the priests followed well known trails to the Grand River, then diverged to the height of land between the Thames and Lake Erie, which they followed along or near the line of Talbot Road, and so on to the Detroit River. They may have proceeded along the ice across Lake St. Clair to reach a village northeast of Sarnia. The maps show the Grand River and three other streams west of it flowing into Lake Erie, one of which, being forked in Du Creux's map, is apparently Kettle Creek. Lake St. Clair is called Sea-water lake, and three tribes are located west of the St. Clair, the most northerly being the Nation of Fire. The priests as already stated, gave Christian names to eighteen villages, in ten of which they made a special stay. It is curious that the maps give only five Christian names—all west of the Grand River. The narrative mentions two others—"All Saints" (Kandoucho), and "St. William" (Teotongnioton). St. William was apparently midway between the extreme limits of their journey. The other Christian names given are "Our Lady of the Angels," (near Brantford), "St. Alexis," (in Sanson west, in Ducreux east of Kettle Creek), "St. Joseph," (midway between St. Alexis and the Detroit), "St. Michael," (near Windsor), and "St. Francis," (somewhere near the township of Bosanquet, or Williams).

We can only guess as to their exact location and relative importance. Which of the five was Tsohahissen's capital? Was it "Our Lady of the Angels", a name which might well be selected for the headquarters of the Mission of the Angels? Or was it St. Joseph, so named in honour of the patron saint of Canada? St. Francis, the patron saint of all missions, was held in special honour by the Jesuits. Did they honour the capital with his name? Or was it the town near the western frontier, placed under the protecting care of St. Michael, the warrior archangel with the flaming sword? Or again, was it St. Alexis, which the maps show as the most centrally situated of the five? We are left to conjecture. Two things that appear certain are that the priests reached the Detroit and St. Clair Rivers, and that they did not reach the Niagara. For, although the village of Ongiara is shown, it is left without a Christian name. As to St. Michael, the missionaries expressly mention their sojourn there.

In any case we may conclude that the missionaries passed through the lake shore region from the Grand River to the western border of Ontario and sojourned for a time on the east bank of the Detroit. It is interesting to note that the forking of the upper Grand River towards Guelph, Kitchener, etc., is shown with some degree of accuracy. This would indicate that the priests passed through this region.

In the absence of the principal chief, the headmen of his village held a council. The priests had previously explained to them "their plan of publishing the gospel throughout the extent of these territories, and of forming by this means a special alliance with them," and offered a collar of 2000 porcelain beads to bind the treaty. The council refused the present in the head chief's absence, but were willing, if they chose to wait until his return, that they should go "freely in the country and give therein such instruction as they pleased."

The fathers now felt themselves safe from further molestation. Accordingly, their two French domestics were sent back to Ste. Marie. The fathers conducted them out of the country, and then retraced their steps and began their duties. But the pretence of trade no longer held good, and calumnious reports began to circulate in more mischievous form than ever. Indians are prone to suspicion, and the Neutrals gave a ready ear to every tale. It was charged that Brebeuf was instigating the Senecas to attack and destroy them. On the other hand, it was said, that out of revenge for the killing of a Huron friend he had carried the smallpox to the Senecas, and the Hurons had applauded his act, and begged the Jesuits to cause the death of all their enemies. Meanwhile the missionaries at Ste. Marie heard almost every week, that the fathers had been slain by Senecas in

Neutral territory. These reports were invented by the Hurons to cover their own plots to murder them. Many Hurons made their way to Neutral villages expressly to spread all kinds of dangerous rumours. The Jesuits, they said, cultivated smallpox in their house; the writings were nothing but witchcraft, the priests caused everyone to die under pretence of making presents, and would destroy all the rest of the world, unless every cabin were closed to them.

A Huron named Awenhokwi, a chief's nephew, presented hatchets to many Neutral villages in the name of the chiefs, and old men of his nation. If the Neutrals failed to use the hatchets, he informed them, the Hurons would do away with the priests when they returned. He tried to force himself into the missionaries' company, but they had been warned in time to escape his murderous intentions. Another, named Oentara, carried effrontery so far, that, when confronted with the fathers, he reaffirmed his calumnies in presence of the Neutrals. Without waiting further for Tsohahissen's return, the chiefs and captains now held another council, and notified the fathers of the definitive refusal of the present. But they again stated that they had no objection to the continuance of religious instruction. When pressed to explain the refusal of the present, the chiefs at last confessed that it was owing to the reports circulated by the Hurons. Attempting to renew their instruction, the priests experienced rebuffs, insults, and attacks, in every village. The terror of the Neutrals was indescribable. Everything the priests did only confirmed their belief in the tales they had heard.

What more convincing proof could be asked than the priests' apparel so different from the native custom, their mode of walking, their gestures, their manners? Breviaries, inkstands, writings, prayers—there was witchcraft in every one! When the strangers went to the brook to wash their dishes, they poisoned the water! When they entered a cabin, the children were made ill, and the women barren. "In short, there was no misfortune present or to come, of which they were not considered the source. And many poor persons, in whose cabins the fathers were lodged, slept neither day nor night; they dared not touch the food they left, and they brought back their presents, holding everything in suspicion. The poor old women considered themselves already lost, and only regretted their grandchildren, who might have been able to repeople the land."

The chiefs sought to get rid of their unwelcome guests. They warned, they threatened, they ordered them about as slaves, they half-starved them. At other times they forced the priests to go from cabin to cabin, and to eat whatever was set before them, at such prices as the hosts should demand. Pretended lunatics plundered them at will. "In short they spoke of nothing but of killing and eating those poor fathers." Yet during four months of sojourn, the missionaries "lacked nothing that was necessary to life, neither lodging nor sufficient food." The hardships, instead of impairing, had, as is often the case, the effect of improving their health. "They showed their ingenuity by laying in a supply of bread, baked under cinders after the manner of the country, and which they kept for 30 or 40 days, that they might have it in case of necessity." The fathers estimated about 500 fires, and about 3000 persons, as the number reached by them in the ten villages specially visited. If we assume the 3000 to whom "they set forth and published the gospel" to have been adults, and consider that there were in all 28 villages or towns, it seems probable that the priests did not exaggerate in estimating the total population at 12,000 or over.

Owing to the increasing difficulties and dangers, the fathers were glad to retrace their steps. At Kandoucho (or "All Saints"), the people had been less hostile. There, then, the missionaries determined they would labour until spring, when the Mission at Ste. Marie had arranged to send for them. Snowbound, however, at Teotongniaton ("St. William"), half-way on their return journey, they were hospitably entertained in the cabin of a woman, whose husband was away hunting. Game was abundant, but it was the season of Lent. She readily provided fish to season their corn-meal porridge, and gave them the best fare she could find. She became

their teacher, instructed them in the Neutrals' language, dictating the words, syllable by syllable, and even entire narratives. Other children were shy, and avoided the fathers. Hers vied with each other in acts of kindness, quarrelled and fought in defence of the fathers, loved to talk to them, and to help them in every way, including practice in speaking the language. She treated with open ridicule the slanderous stories in circulation, and when her own life was threatened, answered calmly, that she would rather she and her children should die, than send the fathers to perish in the snow. They remained in her cabin for 25 days, and succeeded in compiling a comparative dictionary and grammar of the Huron and Neutral language, a work in itself, in their estimation, worth several years' sojourn in the country.

Their letters to Ste. Marie rarely reached the Mission. The Hurons to whom they were entrusted, lost them on the journey, or threw them away. Alarmed for their safety, Lalemant sent two Hurons and two Frenchmen to escort them back to the Mission. The party returned on the 19th of March, 1641, "after eight days of travel and fatigue in the forest, the very day of St. Joseph, the patron saint of the country, and even in time to say mass, which they had not been able to say since their departure."

The hostility of the Neutrals had put an end to the plans for their conversion. The "Mission of the Angels" was a failure. The Jesuits resolved to limit their efforts to the Tobacco Nation and other tribes more easily reached from the mission house of Ste. Marie. French traders, no doubt, came and went as usual between the Neutrals and Hurons. The Neutrals continued their production of maize, tobacco, beans and squashes, and their manufacture of pipes and flint arrowheads and axes. The surplus product was exchanged with northern Algonkin tribes for skins, furs, porcupine quills and quillwork.

Meanwhile the Iroquois-Huron feud became more and more ruthless. War parties from both sides traversed the Neutral country to attack their enemies. It was inevitable that the Neutrals should be involved, sooner or later. In the winter of 1646-1647, a Seneca warrior murdered a Huron on the Petun frontier. Pursued by fellow tribesmen of the slain to a village of the Aondironnons, the Neutral tribe nearest the Hurons, he was killed at their gates before he could enter a cabin. The Senecas vowed vengeance against the Neutrals. In the following summer, 300 Seneca warriors arrived among the Aondironnons, were received as friends, and distributed by their hosts through all the cabins in each of which food was prepared for them. At a pre-arranged moment, the treacherous guests arose and massacred or seized all who thought of resisting. The survivors were, according to a common practice, carried away to be incorporated with the victorious Senecas. The Neutral Nation was already doomed.

It was in the year 1649 that the Iroquois carried out their invasion of the Georgian Bay region, which involved then or later the destruction by war or famine of a great part of the Huron, Tobacco, and Algonkin Nations, the retreat of a large number to the northwest, and the capture and subsequent incorporation with the Senecas of the residue of the population. For a year, however, they relaxed their efforts against the northern foes, to mass their forces against the Neutrals. The invaders were successful, and captured two villages on the frontier, one toward the end of autumn, 1650, and the other in the following spring. One was Teotondiaton, apparently the same in which Brebeuf and Chaumonot had made their prolonged stay when snowbound nine years before. 1,500 Iroquois stormed the villages, in one of which there were more than 1,600 men. They swept away 1,650 Neutrals into captivity. The aged and children, unable to endure the hardships of the journey to the Iroquois country, were massacred. A large number of captives were adopted by the Senecas. This loss, writes Father Ragueneau, "was very great and entailed the complete ruin and desolation of the Neutral Nation. The inhabitants of the other villages, more distant from the enemy, took fright, abandoned their houses, their property and their country, and condemned themselves to voluntary exile, to escape still further the fury and cruelty of the conquerors. Famine pursues these poor fugitives everywhere and compels them to scatter

through the woods, and among the more remote lakes and rivers, to find some relief from the misery that keeps pace with them and causes them to die."

The details of the expulsion are not as completely recorded or as precise as we would wish. We have to gather them from brief references scattered through many Relations. Some fugitives took refuge among the Hurons, others among the Eries and Andastes. Large numbers near the Detroit chose to submit to the foe and to remove to the Senecas. In 1653, eight hundred Neutrals who had wintered with a friendly tribe southwest of Lake Erie were to join the Petun (Tobacco) Indians at a point three days' journey southward from Sault Ste. Marie. Their further wanderings to Green Bay, the Mississippi, Lake Superior and the lakes of Wisconsin and Minnesota, form one of the most tragic chapters in Indian history. In 1669 we hear of a village in the Seneca country called Gandougaræ, composed of remnants of Neutrals, Hurons and another nation, perhaps Petun. Ten years before, Father Ragueneau says the Iroquois had "embraced the opportunity to seize the whole nation and carry it into a harsh captivity in their own country." At the beginning of the 18th century, Hurons, including, no doubt, survivors of the Petun and Neutral Nations, settled at Detroit, where they were known under the general name of Wyandots. Under British rule a Huron reserve was established on the Canadian side. A few years ago, it ceased to exist, the survivors having largely merged in the white population. The late Mr. Solomon White, Q. C., M. P. P., for Essex, and at one time Mayor of Cobalt, was the son of a Huron chief. Many survivors of the combined Huron, Petun and Neutral nations under the name of Wyandots removed many years ago to Oklahoma, where some 400 of their descendants are still to be found.

The Neutrals have left many traces of their occupation. Village sites may still be traced by earthworks, ossuaries, cemeteries, ash-heaps and middens. Four miles northwest of Westover in the township of Beverley, where one of the largest villages existed, hundreds of arrowheads and other rude weapons indicate the site of a fearful struggle. This was probably the village of Teotondiaton or its ill-fated neighbour, which suffered so disastrously from the Iroquois attack. There were many villages near the Niagara and Grand Rivers, and in the lake shore counties. The best preserved fort is the well-known Southwold Earthwork, ten miles west of St. Thomas, near the Talbot Road, enclosing several acres. It is a double wall and practically intact. The rich soil of Southwold, Yarmouth, and Malahide attracted population long before the whites appeared on the scene. Southwold was especially favoured. That township contained many villages and a large number of Indian inhabitants. Some of the remains in southern Ontario may indicate, however, as Mr. Wintemberg contends, a pre-Neutral occupation, dating possibly back to a period many centuries before the arrival of the Neutrals.

After the middle of the 17th century, the Neutral country became a game preserve of the Iroquois who ranged the woods for deer, bear, wolves, lynxes, racoons and beaver. At times the forest teemed with wild turkeys, the ponds with wild geese and ducks and the sky was darkened with countless millions of pigeons. When Dollier de Casson and Galinée passed through in 1669-1670, there were no human inhabitants.

When the French established their settlement at Detroit in 1701, the Iroquois, as a political counterstroke, undertook to cede to the English the whole Neutral territory. The grant remained, however, a dead letter. Gradually the Ojibways or Chippewas and the Mississaugas crept southward with their hunting and fishing bands, and established themselves at various points. According to Rev. Peter Jones, the Iroquois resisted the encroachment, and a great battle on Burlington Beach decided the issue. The Iroquois acknowledged the title of the Ojibways, and agreed to a treaty of peace and amity, which was carefully observed on both sides. The statement is confirmed by the fact that, after the American Revolution, it was from Mississaugas, a branch of the Ojibways, that the government purchased the east half of the Neutrals' country, extending as far west as Catfish Creek on Lake Erie. Before the Iroquois refugees could settle on

the Grand River, the claim of the Missisaugas had to be released. The west half of the territory was released from the Indian claim by a treaty made with the Ottawa, Chippewa (Ojibway), Potawatomi, and Huron Nations, in 1790.

At the present time the Indian occupation of southern Ontario is limited to a few reserves, the largest of which is that of the Six Nations on the Grand River. Among the Senecas on this reserve there are doubtless many descendants of the ancient Neutral occupants. The Missisaugas, who were formerly at Port Credit, are now at Hagersville. The Delawares, Munseys, and Oneidas of the Thames, are immigrants, whose ancestors came in from the State of New York after the American Revolution. Ojibway or Chippewa reserves are found in the Bruce peninsula, in Caradoc, on the Thames, in the Sarnia and Bosanquet reserves, and on Walpole Island. At the latter place there are also Ottawas, whose forefathers occupied Manitoulin and the Bruce peninsula three centuries ago, and Potawatomis, whose ancestors dwelt on the shores of Green Bay in Michigan. But as a national entity, the great confederacy that occupied southern Ontario in Champlain's time has vanished forever from the soil.



ROLL OF HONOUR.

Officers and men of Waterloo County who have made the Supreme
Sacrifice for King and Country.

GALT

Pte. J. Wilson Aikens
" John D. Anderson
" Arthur Arber
Sergt. George Babbs
Pte. George C. Barker
" David Bain
" George Barnes
Sergt. Edward Bird
Lieut. H. H. Bourne
Pte. William Bowie
Corp. Henry C. Braid
Lieut. Ross D. Briscoe
Pte. E. R. Broadwell
" Charles E. Carey
" J. Carrol
Sergt. A. F. Cater
Corp. Hugh Cleave
Sergt. Clement Chatten
Pte. H. Clair
Gunner C. J. Cornwall
Pte. John J. Cowell
Pte. Archibald Crawford
L.-Corp. James Dickie
Pte. Alfred H. Drew
" Harry Drinkwater
" John Duncan
" George W. Edwards
" H. A. Fabian
" Walter Flockhart
" Albert Foote
" William Fraser
" John E. Gahagan
" George A. Jones
L.-Corp. John Haner
L.-Corp. Charles Haskell
Pioneer Edward Lambden

Pte. John Lee
" James Leith
" Bert Lavender
" Samuel Lawrason
Capt. Thomas D. Lockhart
Pte. Percy Lowell
" Bert Luck
" John M. Maley
Gunner Duncan E. Mann
Pte. T. J. Martin
" Alexander McNicol
" James McNicol
Q.-M. Sergt. C. Mills
Pte. William M. Menary
Sergt. Edward H. Mulloy
Pte. Frank H. Murr
" Peter Nelson
" John Nicols
" Walter Payne
" L. Peterson
Corp. George C. Potts
Pte. James Potts
Sergt. Ernest J. Rowe
Pte. William Shupp
Sergt. Joseph Spooner
Pte. Norman Stevenson
" James Stewart
" Edward J. Sutton
" F. G. Thorne
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" Rollie Messett
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Pte. William Stanley Moody
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" Philip Van Auderaude

PRESTON

Pte. William F. Adams	Pte. James H. Reid
" Alfred Hawkins	" Robert Rogers
" A. Housler	" Reginald Sears
" John Hughes	Capt. George Simmers
" William Johnston	Pte. Horace Skipton
" H. F. Marris	" James Tanner
" John Lynn Pattinson	" Ivan H. Thomas

WATERLOO

Pte. Godfrey Bish	Pte. Henry Treusch
" Henry Gross	

HESPELER

Pte. George Bell	Pte. Thomas R. Lyons
" Edward Butcher	" George H. Marshall
" William G. Davis	Sergt. Thomas McMaster
" Ernest Gatehouse	Pte. Henry Meade
" Ernest R. Keffer	Sergt. James Nuttall
" Frank M. Keffer	

Pte. John E. Spahr, New Hamburg
Pte. Lloyd Brubacher, St. Jacobs



Biography

SKETCH OF THE LIFE OF HON. WILLIAM DICKSON.

By James E. Kerr.

In this centennial year of the founding of Galt it is thought that a short sketch of the life of Hon. William Dickson should find a place in our Annual Report of the Waterloo Historical Society.

My readers will, I trust, pardon me if I dwell too much on the history of Niagara but it seems to me that some historical details are necessary. We must not forget that Mr. Dickson spent in Niagara the greater part of his life, the period from boyhood to middle age and the period when, his work all but accomplished, he returned to his old home in which to pass the remainder of his life and enjoy the competency his ability and energy had won. Niagara was no ordinary village, for in it and in its vicinity events took place that decided the future of Canada. Of many of those events Mr. Dickson must have been a spectator and in some of them he took a prominent part.

I beg to acknowledge my indebtedness to Miss Carnochan of Niagara for the material taken from her History of Niagara, to Miss Florence Dickson of Kirkmichael, Galt, for copies of letters written by her grandfather, and to Hon. James Young's Early History of Galt and the Settlement of Dumfries.

The family of Dickson came originally from the parish of Caerlaverock in the southern part of Dumfries-shire, Scotland. They came of good Presbyterian stock, for we find that seventeen of the family signed the Solemn League and Covenant, whereby they bound themselves to use every means in their power to extirpate popery and prelacy in the Three Kingdoms and to establish uniformity in religion and worship by making everybody Presbyterian like themselves. The first of the family of whom we have any particular account was a Thomas Dickson, who about the year 1700, left his parish and moved into Dumfries. There he engaged in trade. He married Margaret Bell, a daughter of one of the burgesses of the town. He left three sons, John, Thomas and Nicholas. We are only concerned with John, who carried on his father's business so successfully that he was able to add to it several other commercial undertakings. He had inherited from his uncle George Bell, the estate of Conheath. He was looked up to as a very successful merchant and his townsmen showed their appreciation of his ability by making him their Provost. Evil days came, however; the estate which his uncle left him was found to be heavily encumbered and the failure of a large banking concern with which he was in some way connected crippled him financially. He had married a Miss Helen Wight, a daughter of the minister of St. Michael's, and had a large family, four daughters and six sons, Robert, William, John, Alexander, Thomas and Walter. Perhaps it was the losses their father had sustained that turned the attention of three of the sons to Canada, where the prospect of bettering their condition, seemed brighter than in Scotland. However that may be, Robert, William and Thomas found their way to this country. We know from his own statement that William came to Canada in 1784. He was born in 1769, and therefore his age must have been about fifteen. The dates of the arrival of his brothers are not known. Probably Robert came with William as he was the oldest and Thomas, who was the youngest of the three, may have come sometime later. William entered the employment of his cousin, Hon. Robert Hamilton, who in partnership with Hon. Richard Cartwright, carried on an extensive mercantile business in the Niagara district. Hamilton was an energetic, pushing, business man. His name was associated with everything that had for its object the betterment of the community. Bishop

Strachan said of him that "he was remarkable for varied information, engaging manners, princely hospitality." William and Thomas Dickson were fortunate in their association with such a man. Of their first years in Canada there are few particulars. Robert went out West and became a fur trader in the region of the Upper Mississippi which at that time was almost uninhabited except by roving tribes of Indians. He acquired, by long residence among these, a profound knowledge of Indian life and character and was able to render valuable assistance to the American Government in its dealings with the red men. He retained, however, his British citizenship, and during the war of 1812 he induced many of the Indians to fight on the English side. For these services he was at the close of the war rewarded by the British Government with a pension of three hundred pounds and a grant of a large tract of land. He died at Drummond Island in 1823.

William and Thomas settled in the Niagara district. William seems to have stopped on his way from Quebec at Carleton Island on the St. Lawrence but afterwards he lived at Niagara. Thomas took up his residence at Queenston. In 1790 or perhaps a little later, William built the first brick house erected in Niagara. Both the young men seem to have been successful, first in the employment of their cousin, Hon. Robert Hamilton, and afterwards in business on their own account.

The village of Niagara, which in 1795 contained, according to George Weld, only seventy houses, was from 1792 to 1796, the capital of the new province of Upper Canada, which contained at that time from ten to twenty thousand settlers. In 1791 an act was passed by the Parliament at Westminster by which Canada was divided into two self-governing provinces, Upper and Lower Canada, but it was not till the 17th of September of the following year that "the little yeoman Parliament of British Canada," as Goldwin Smith called it, was opened. A constitution was bestowed which the Governor told his backwoods parliament was "the very image and transcript of the British Constitution." William Dickson, who was present at the opening said, in a speech made many years after that in Galt, "Well do I remember the joy and enthusiasm which pervaded all classes and ranks on such a boon being granted." The five sessions of the first parliament were held in Niagara and there Lieutenant-Governor Simcoe resided.

To a visitor the population of Niagara must have presented a strange medley. There were retired army officers, U. E. Loyalists, settlers from the States and a floating population of Indians, half-breeds, negroes, voyageurs, traders and adventurers of all sorts. The constant presence of British troops quartered at Fort Niagara and afterwards at Fort George and in the village itself added much to the liveliness and gaiety of the place. Not a few persons of note found their way hither in those early days. Here came in 1792 the fourth son of George the Third, His Royal Highness, the Duke of Kent. He was at that time a young man of about twenty-five. He was taken up by Governor Simcoe to see the Falls, wined and dined by Mr. Hamilton at Queenston and during his stay numerous pleasure parties were gotten up for his delectation. In 1795 the Duc de la Rochefoucauld-Liancourt paid a visit to the Governor and he has left us an interesting account of what he saw. Another exile of the French Revolution, Count de Puisaye, lived in the neighborhood of Niagara from 1798 to 1802. His mission was to establish a military colony of French Loyalists in Upper Canada but in this he was unsuccessful. A brother of Sir Walter Scott was at one time quartered with his regiment at Niagara, "poor Tom, a man of infinite humor and excellent parts" Sir Walter says of him. Tom Scott died in Canada. Many people at one time thought that he was the author of "Waverley." Tom Moore, the poet, came in 1804 as the guest of General Brock and spent a very pleasant fortnight.

William Dickson, in April 1794, was married to Charlotte Adlam, an English lady, daughter of Captain Adlam, of the Royal Navy. The notice of the wedding is found in the register of St. Marks, though that fine old church was not begun till 1804. Mr. Dickson was a member of the Niagara Library from 1800 to 1820. He had himself a valuable collection of books which were burnt with his house in 1813. We find his name also among the early members of the Agricultural Society. He early began to take an inter-

est in farming, a pursuit that was to occupy much of his attention in later years. The Agricultural Society was started in 1792. At the monthly dinners a great silver mounted snuff box was handed round. Each president kept it during his year of office and then handed it over to his successor who I suppose refilled it. In 1796, in accordance with the terms of the Jay Treaty, Fort Niagara was given up by the British and for the first time became the property of the United States. The garrison, along with the guns and the stores, were removed to Fort George, a recently constructed fort on the Canadian side of the river. With an American fortress opposite it and commanding it, Niagara was no longer a suitable place for the seat of Government, and the Capital was changed to York, the name at that time given to Toronto. In this year also, the first parliament of Upper Canada was dissolved. Governor Simcoe was recalled shortly after the dissolution. He was an honest and capable Governor, though his ideas of government were too aristocratic to suit the people of Upper Canada.

In 1803 William Dickson received a special license to practise at the provincial bar. By an act passed in July 1794, the Governor was authorized to license "such as he shall deem from their probity, education and condition in life, best qualified to act as advocates and attorneys in the conduct of legal proceedings." A better choice could perhaps not have been made than of Mr. Dickson whose probity was unquestionable, who had received the rudiments at least of a good education and whose position in society was acknowledged. It seems from the wording of the act that an extensive or thorough knowledge of law was not regarded as essential. If we give the subject any thought we will come to the conclusion that at that time and in that community what Josh Billings called "strong hoss sense" would be much more useful to a lawyer than a complete knowledge of legal technicalities. Mr. Dickson practised in Niagara for a number of years with success. He frequently acted in the magisterial capacity of a Justice of the Peace or a Judge of the District Court.

In 1806 an event of a painful nature occurred at Niagara which shows the method by which gentlemen at that period not infrequently adjusted their differences. I shall quote from the Albany Gazette of the time:—

"Mr. Weekes, a gentleman from Ireland who has practised at the Bar of Upper Canada for some years past, had the misfortune not to stand well with the late Governor (Simcoe) of that Province, and was at variance also with several of the most respectable members of the Government. On Monday, 6th October, he took the opportunity in an argument from the bar to abuse in terms of very gross invective, the memory of the late Governor and the character of several of his most intimate friends. This was passed over by the Judge without notice. Mr. Dickson, also a counsellor at law, was engaged in the same cause with Mr. Weekes and followed him in support of the question before the Court. Before concluding, however, he thought it his duty as a gentleman and a lawyer to enter his strongest protest against such declaration saying he conceived it originated in personal malice and malevolence and that were he the judge on the bench he would not permit such language to pass without censure. Nothing further happened in Court, nor was anything further intended at the time, as we believe, by either of the parties. Unfortunately, Mr. Weekes spent the following day and night with a party at a tavern in the country. Circumstances have led us to suppose that his resentment against Mr. Dickson had been roused by the conversation of this party. Perhaps some hasty promise was then made to avenge the affront. On Wednesday a man calling himself Major Hart, was sent by Mr. Weekes with a message to Mr. Dickson insisting on his making such an apology as Mr. Weekes might dictate and that this should be read in open court or that he should give him satisfaction in another way. The first was inadmissible, but Mr. Dickson recurring to the alternative which he highly disapproved made through a friend a proposition to Mr. Weekes that if he would state in the Court that the language he made use of on a former day was only to support the cause he was engaged in and had nothing personal against the character of Governor Simcoe, that he, Mr. Dickson, would in the same

"free manner declare his sorrow for having misunderstood him. This being absolutely refused, they agreed to meet.

"As no gentleman could be found, who would associate with Major Hart, he was set aside, and Mr. John McKee went in his place. Dr. Kerr (a son-in-law of Sir William Johnson) accompanied Mr. Dickson. They met on the American side of the river, near Fort Niagara, at 7 o'clock in the morning of Friday, 10th October. At a distance of twenty yards they fired nearly together. Mr. Weekes missed his aim, but Mr. Dickson's ball entering Mr. Weekes' right side, went through his body. He died about twelve o'clock the following day."

Public opinion was strongly in favor of Mr. Dickson, and, as the duel had occurred on American soil, no legal proceedings appear to have been taken in the matter.

Mr. Dickson visited Scotland in 1809, taking with him his sons, Robert and William, whom he placed in a school in Edinburgh, where his youngest brother Walter, who was a writer to the Signet, lived. Walter took a fatherly interest in the lads and reported from time to time to their father at Niagara the progress they were making in their studies. Mr. Dickson's letters to his brother in Edinburgh are not very interesting reading, but they leave the impression that the writer was a kind hearted man in whom family affection was strong.

In the war, which came in 1812, Mr. Dickson does not seem to have taken an active part. Shortly after the taking of Niagara by the Americans, May 27th, 1813, he and a number of leading residents were, in violation of a promise made to them by General Dearborn, seized and taken prisoners to Albany, the journey thither lasting almost two months, and being attended by many privations. It was not till the end of the following January that Mr. Dickson, liberated on parole, reached home to find his house in ruins. Before retreating the Americans had burnt the town. By this unprovoked and cruel act several hundred people were rendered homeless and many destitute. Mrs. William Dickson, who was sick at the time, was carried out and from a couch placed on the snow, watched the burning of her home.

Retribution came quickly. In a few days Lewiston and other villages on the American side were given to the flames and Fort Niagara stormed and its garrison taken prisoners.

Colonel Thomas Dickson, William's younger brother, commanded the 2nd Lincoln Militia Regiment at the battle of Chippewa, where his conduct and bravery and the gallantry of the regiment under his command, earned high commendation from General Riall. In this battle Colonel Dickson was wounded. He was a member of the Legislative Assembly which met at York, and he carried on a successful business at Queenston. He died in 1825, and his grave is in the burying place of the Hamilton family.

The fratricidal war came to an end in 1815. It decided nothing except that Canada should remain British. The short-sighted and cruel treatment of the Loyalists after the Revolution drove thousands of them into Canada. They carried with them the bitter feelings which persecution had engendered and were ready to take up arms in defense of the country that had sheltered them and given them homes. Among the Canadians, affection for the motherland was strong. England had treated them generously. It had given them home rule. In Lower Canada it had respected the wishes of the French population, leaving to them their Church and in a large measure their old laws. To the Canadians of Upper Canada it had granted a constitution which if not "the express image and transcript of the British Constitution" satisfied for a time their desire for self-government. The hypocritical assurances of American demagogues that they were coming as liberators to an oppressed people, were treated with the scorn that such assertions deserved. Canadians felt themselves competent to work out their own destiny under the aegis of Britain. The war cost many valuable lives and left bitter feelings that only a full century of peace has eradicated. To the credit of the New England States be it said that they were opposed to the war. To this opposition may be ascribed the immunity from invasion which Canada enjoyed on her north-eastern frontier.

In November 1815 William Dickson was summoned to take his place in the Legislative Council of Upper Canada. He lived to witness and take some part in the great struggle for Responsible Government which was about to commence. In the politics of that time he belonged to the Family Compact, which though it contained many conscientious and excellent men, must now be regarded as the party of retrogression.

In 1784, the British Government gave its friends and allies, the Six Nation Indians, a strip of land six miles on each side of the Grand River, from Lake Erie to the falls of the river at Elora, and containing over a half million acres. This land, which is now one of the most valuable and productive areas in the Province, was at that time a wilderness. After it came into possession of the Six Nations, they used it merely as a hunting-ground. The only portion of it which they made any attempt to cultivate, is what is now called the Indian Reserve, a few miles below Brantford. The lands on the upper reaches of the Grand River, the Indians, after keeping for about a dozen years, expressed a desire to sell. They sold to Mr. Philip Stedman, of Fort Erie, on March 2nd, 1795 (see 1914 Report W. H. S.), the block of land, afterwards known as the township of Dumfries, giving him a deed signed by Joseph Brant and forty-one other sachems and war chiefs. A Crown Patent, granted in 1798, was required to validate Stedman's title. After Stedman's death there were a number of transfers, which it is unnecessary for me to recount, till the land was purchased by Hon. Thomas Clarke, of Stamford, in 1811. In that year Clarke turned the land over to Mr. Dickson, probably giving him an agreement for sale. The deed from Clarke to Dickson was not given till July 3rd, 1816. The land, which Mr. Dickson acquired, was a block a little more than twelve miles square containing 94,305 acres. The southern boundary crossed the Grand River at the point where it is joined by the Nith. The place was known at that time as the "Forks of Grand River." The price paid for the land including the assumption of a mortgage is said to have been £24,000, which reckoned in Halifax currency, would amount to \$96,000, or at the rate of a little more than a dollar an acre.

Having obtained his deed, Mr. Dickson with characteristic energy set about the work of settlement. He was fortunate in his choice of an assistant in this task. Mr. Absalom Shade was a young Pennsylvanian, shrewd, wide-awake and money-making. The son of a farmer and by trade a carpenter, he had every qualification needed for leadership in a backwoods community.

On a July day in 1816, Mr. Dickson and Mr. Shade set out on their journey from Niagara to Dumfries. Mr. Dickson wished to explore the country and somewhere on the Grand River to choose the site of a village which would serve as a trading centre for the farmers who should settle on his lands. The travellers after reaching Hamilton, took "The Governor's Road" to "the Forks of Grand River." From thence they engaged an Indian guide. Mounted on ponies, they followed the old Indian trail which led up the east side of the stream till they arrived at the place where the Mill Creek joins the river. Here they were not only struck with the beauty of the spot but also with its suitability for the village site. At this point in its course the river runs between banks high enough to confine its waters even at flood time to its proper channel. By the construction of dams on the river and the creek ample water-power could be obtained at moderate cost and the comparatively level ground between the streams afforded good locations for houses and stores. Proceeding up the creek a couple of hundred yards our site seekers came upon the remains of a little mill that had been built by an early settler and abandoned, probably for the reason that no good title could be obtained for the land on which the mill was built. This little mill Mr. Shade afterwards "fixed up" and it was used till it was superseded by the "Dumfries Mills." After lingering some time on the site of the future village, the explorers continued their journey up the river and found shelter for the night in the little log cabin of a squatter on the flats below Cruickston Park. Here they had reached the northern limit of the purchase and next morning they returned to the Mill Creek, and having

taken another look at the place, were more than ever pleased with the location they had fixed upon.

A log house, one end of which contained a little store in which Mr. Shade and his wife served at the counter, was the first building erected in the village. It was situated, according to Mr. Young, where Mr. Sloan's grocery now stands. After that followed a saw mill in 1817, and the Dumfries Mills in 1818. In the following year the Main Street bridge was built. A small distillery commenced work in 1820. It stood on the south side of Chapman Street, about half way between Ainslie Street and the G. T. R. tracks. In 1821 a tavern was built at the Woods and Taylor corner. Despite these conveniences of civilization, the little village grew very slowly for a number of years. The fact is that immigration from Britain had hardly commenced. The backwoods of Upper Canada were harder to reach than Timbuctoo would be now. As yet Canada had no immigration agencies and the country was generally considered in Europe as a land of snow and ice, the fitting abode of the trapper and Indian. Mr. Dickson soon realized the necessity of making known the benefits that Canada, and especially Dumfries, offered to the enterprising and industrious immigrant. He sent agents to Scotland and through their efforts and through articles he supplied to the Scottish press, a large number of small farmers from the south of Scotland were induced to give up their holdings and to take up land in the new township. The land was offered at about three dollars an acre. How these settlers were treated is best described in the following extract from a resolution passed at a public meeting held in Galt in 1839, for the purpose of inviting Mr. Dickson to a dinner to be given him by the inhabitants of Dumfries:—"That the settlers of this township are under a heavy debt of gratitude to its original proprietor, the Hon. Wm. Dickson, not only for that indulgence and considerate lenity for which he has always been distinguished, but for the parental and effective aid with which he strengthened the hands of very many of his earliest settlers, and enabled them to contend with and overcome the manifold difficulties encompassing those who without means take up land and locate in the woods."

Mr. Dickson, who had hitherto lived at Niagara, took up his residence in Galt in 1827. He lived in the village until 1836, when he returned to his residence of "Woodlawn" near Niagara, leaving the management of his affairs to his son, William Dickson. In 1827, the village which up to this had been known as "Shade's Mills", was now given the name of "Galt", in honor of John Galt, the Scottish novelist, who paid a visit to his friend, Mr. Dickson, in that year. As Mr. Galt was only a little boy five years old, and living in Irvine, when in 1784 Mr. Dickson came to Canada, they could not have been school companions in Edinburgh as Mr. Young states, but meeting in Canada in 1827, they may well have become friends, for they were men of similar tastes and at that time were both deeply interested in the sale of farm lands.

During the period of Mr. Dickson's residence in Galt, he lived in a little rough-cast house near the south-east corner of Queen's Square, and afterwards in a house, of which only part of the foundation remains, on the hill above Crescent Street.

In the thirties the wisdom of Mr. Dickson's policy of advertising the merits of Dumfries, became apparent in the large number of Scotch farmers who took up land. As the township filled up with these settlers, the village became prosperous. The chief lack was of roads, especially of a good road to the head of navigation at Hamilton, between which place and Galt the Beverly Swamp presented an almost impassable barrier to travel. It was not till 1837 that a macadamized road was commenced. This road, built at Government expense, added much to the prosperity of the townships of Beverly, Dumfries and Waterloo.

I might tell more about Mr. Dickson did space permit, but I trust that I have told enough to bring out the character of the man, his indomitable perseverance, courage, energy, enterprise, business ability, kindness. He liked to make money, no doubt, and he succeeded. We would like to make money also, but some of us do not succeed. We do not grudge to him his success and we remember that he took a leading part in the establishment

and development of an intelligent, loyal, honest, God-fearing, and industrious community in Canada and for that we honor him.

A few words about Mr. Dickson's family may not be uninteresting. The Hon. William Dickson had three sons, Robert (1796-1846), William (1799-1877), and Walter H. (1806-1834). Robert and Walter were barristers, and lived at Niagara. They were both in the Militia and probably both served as cavalry officers during the Rebellion of 1837. Walter represented Niagara in the Assembly from 1841-1851. He was appointed a Legislative Councilor in 1855 and after Confederation he sat in the Dominion Senate. Robert also was a Councilor. He died at Leghorn, Italy, in 1846. William lived at Kirkmichael, Galt, where he died in 1877. Hon. Walter Hamilton Dickson, of Niagara, married Augusta Maria Geale, daughter of Lieutenant Benjamin Geale, 49th Regiment. They had five sons and four daughters—William, Walter Augustus, Julia, Mary Louisa, Robert George, John Geale, Florence Augusta, Arthur and Augusta Maria.

NOTE:—

"Dumfries, July 16th, 1816.

"Land Sales, Concessions No. 2 and 3.

"Dr. to Land Account.

"Sold to Richard Phillips lots No. 4 in the

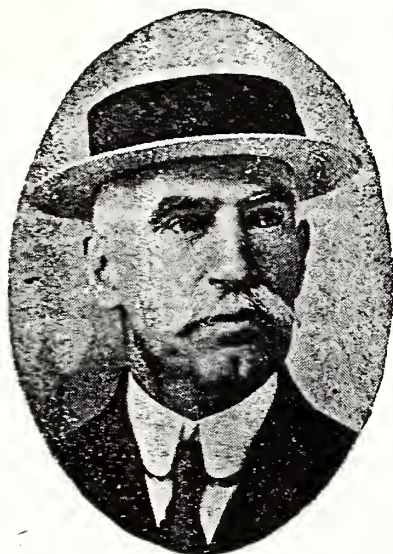
"2nd and 4 and 5 in the 3rd Concession,

"600 acres at 15 shillings per acre, £450."

This is probably the first sale of land to any settler in the Township of Dumfries. In the Sales Book in which this entry is found two or three sales of land in December of the same year follow.



COL. H. J. BOWMAN.



Herbert Joseph Bowman, elder son of Israel D. Bowman, was born June 18th, 1865 in Berlin, Canada West, now Kitchener, Ontario, where he died June 19th, 1916. He was a direct descendant of Wendel Baumann, a native of Switzerland, who came to Pennsylvania early in the eighteenth century. Between H. J. Bowman and his ancestor Wendel Baumann only four progenitors intervene: Jacob, Martin, Henry B., and Israel D., in order of descent. Henry B., grandfather, was born in Berks County, Pennsylvania, in 1805, and came to Canada with his mother when a young man. In company with John Hoffman he opened the second store in the then straggling village of Berlin in 1837.

Israel D. Bowman was appointed County Clerk March 27th, 1861, "during the pleasure of the Council," held the office thirty-five years, until his death in 1896, and was succeeded by Herbert J., who continued for twenty years. Father and son together thus held the County Clerkship of Waterloo County for all but eight years since the beginning of this office.

Our subject attended the public and high schools of his native place, matriculating in 1882 and entering the then recently instituted School of Practical Science, Toronto University, of which he was one of the first graduates, where he took the course in Civil Engineering. In 1885, his last year at the University, he took part, as member of the Queen's Own Rifles, in the suppression of the Riel Rebellion in the then Saskatchewan Territory, and was the only one from his home town to do so. On his return the Town Council gave him a public reception and a silver memorial watch. He soon became connected with the 29th Regiment of Waterloo County, in which he remained for nearly fifteen years, latterly as Commanding Officer.

Professionally, Mr. Bowman was in due course appointed Provincial Land Surveyor and Dominion Land Surveyor and had general practice as surveyor and engineer, devoting himself in time more particularly to waterworks engineering, designing waterworks for a number of municipalities, etc. He was engineer and manager of the local waterworks when privately owned. In 1899, the year after the municipality bought the plant, Mr. Bowman was elected on the Board of Water Commissioners. On this he remained by successive re-election every year but one for the rest of his life, and was, by reason of his previous knowledge of the plant and attainments as engineer, of special value in this public service. He was elected Associate Member of the Canadian Society of Civil Engineers in 1888 and Member in 1896. He was President of the Ontario Land Surveyors' Association in 1899.

Mr. Bowman's public spirit was further shown by his keen interest in the Good Roads movement. He was for years Inspector of County roads. In 1913 he visited England as delegate of the Ontario Good Roads Association to the Third International Road Congress in London. He was on the executive of the Waterloo County Canadian Club, and was President in 1914; was Member of Council of the local Civic Association and of the Waterloo Historical Society.

Col. Bowman's sterling patriotism is evinced by the fact that he was the first, shortly after the war broke out, to organize a local force. This was the 108th Militia Regiment, of which he remained Commanding Officer to the time of his death. This regiment supplied most of the officers and over two hundred and fifty men to the 118th Battalion, Overseas Forces. He also personally offered for active service in the war; failing health, developing later, prevented his assignment to active duty.

Col. Bowman was a Liberal in politics, and a member of the First Church of Christ, Scientist. In 1889 he married Edith Walker of Hamilton, youngest sister of Sir Edmund Walker. His sorrowing wife, two daughters and two sons survive.



A MEMOIR OF REV. A. B. SHERK.

by his son
Michael G. Sherk.

My father, Abraham Break Sherk, was born Nov. 6th, 1832, near where is now situated the village of Breslau, in Waterloo County, Ontario. His father, Samuel Sherk, was nephew and stepson of Joseph Sherk, who with his brother-in-law, David Betzner, were the first to locate in the township of Waterloo. His mother was Magdalena Break, whose widowed mother came to the settlement with her children in 1806. We need make no further mention of the connection of the family with the beginning of this, one of the most prosperous sections of the province, as this has been fully written up by my father and others, but will endeavor, at Mr. Breithaupt's request, to give a brief memoir of his life.

Born of Pennsylvania-German stock, on a "Waterloo Dutch" homestead, he understood all the peculiarities and characteristics of that people, and always spoke lovingly and feelingly of his early home life with "Doddie and Mommie." His parents were for years members of the River Brethren (Dunker) Church, when all their preaching was in private houses and their church societies scattered. He attended school on the "High Banks" near his home till his nineteenth year, when on a summer's day in 1851, he wrapped all his necessities in a red bandana handkerchief and on foot wended his way to Rockwood Academy, eight miles from Guelph, where he was received kindly by Wm. Wetherald, the Quaker teacher, a devoted Christian, and one who took a kindly interest in the moral and intellectual welfare of the boys under him. After spending the summer session of three months at the academy he went before the Educational Board of Examiners at Guelph * made up of the township superintendents, and taught school near his home, in the school which he had formerly attended. He also taught school in the village of Plattsville, but which year it was I am not prepared to say. He had learned of Oberlin College, Ohio, which at that time had a summer session instead of a winter, to accommodate students who wished to teach in the winter time, from the late I. L. Bowman, and several other Waterloo County boys who had been there. In the spring of 1852 he set out for Oberlin. It might be interesting to know how he first travelled there. By stage from Preston to Hamilton; from Hamilton to Lewiston by boat; from Lewiston to the Falls by stage; from the Falls to Buffalo by train; from Buffalo to Cleveland by boat (as the Lake Shore road between Buffalo and Cleveland was then only in course of construction); from Cleveland to Wellington, eight miles from Oberlin, by rail, and the balance of the journey by stage. He also attended this school in 1854 but the Lake Shore road between Buffalo and Cleveland was then completed. It was here he got his ideas of systematic thinking and studying, and also by the reading of Todd's Student's Manual. The religious character of the place, which was at that time being thoroughly grounded and imbued with the principles of evangelical Christianity by Chas. G. Finney, the great preacher and evangelist (who was then and for many years after the president of the college, and whose influence is felt there to-day as if he still walked the streets of the town), so impressed him that he here decided to be a follower of Christ, and to enter the Christian ministry. It was here he also heard some of the great men of the day lecture on moral and social questions; Frederick Douglass, the great abolitionist, on slavery and Elihu Burritt, the "learned blacksmith", on "Ocean Penny Postage."

I might say, many of his high ideals of character early received quite an impetus from Henry Krupp (afterwards Rev. H. Krupp) who was for a time a teacher in the public school he attended; from Wm. Wetherald, the Quaker teacher at Rockwood Academy, and at Oberlin College. My father was so true to his ideals of life and character that he never lost sight of them, never wavered from them. After his second term at Oberlin Col-

* Waterloo County was then a part of Wellington County.

lege he taught school for a time and then gave up his life to the Christian ministry. He joined the church of the United Brethren in Christ—a church which had its beginning among the Germans of Pennsylvania. They were at that time sending evangelistic preachers to establish churches in Canada, and were meeting with a good deal of success in the Pennsylvania-German settlements. He was to have preached next Sunday (Dec. 3rd) in three churches he established sixty years ago near Wellandport. He continued to preach for the U. B. Church in Canada till 1884, when he moved to the United States. During his ministry in Canada he travelled largely and was well known in parts of the Niagara district, Waterloo, Bruce and Grey counties.

It was in the Niagara district he became acquainted with Rebekah Gonder, daughter of the late M. D. Gonder, a U. E. L. descendant who lived on the homestead on the Niagara river, eight miles above the Falls which his grandfather had located in 1796. He was married to my mother in 1859. His ministerial life in Canada took him among all classes of people—into the cabin of the pioneer and into the luxurious homes of the well-to-do. He was welcome among all, as he was friendly with the lowly and was esteemed by the more prosperous on account of his high character and intellectuality.

After moving to the United States he preached for several years for the U. B. Church and then joined the Congregational Church and was pastor of churches in Pennsylvania, Ohio and New York States until 1897 when he came to Toronto to live near his two sons, A. E. and M. G. Sherk, and on account of the advanced age of his wife who was $4\frac{1}{2}$ years his senior and who pre-deceased him 1 year and 7 months. This did not end his ministerial labors, however, for he continued to supply churches for months at a time in Pennsylvania and New York States, a mission church in the west end of Toronto, and latterly for four or five years the two Congregational Churches (Pine Grove and Humber Summit), near Woodbridge, Ontario. For the last two years he has been an attendant at the Don Mills Methodist Church near his home but still he loved to go away occasionally to preach to the churches he had formerly been pastor of. Only last summer he took a trip to New York State to spend a Sabbath and preach for one of the churches at their request, and every month or two he went to see the members of the churches near Woodbridge, who loved and revered him.

It can be said of my father that he was a man of God. The Bible was to him an open book and he was familiar with every part of it and yet he was constantly perusing it, and when not attending to other duties he was to be seen Bible in hand or on the table before him. His studious character did not end with his school career—he was a student all through life and I might say particularly a student of the Bible.

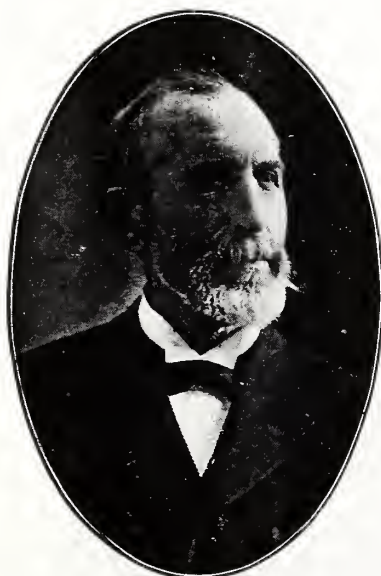
He was early in his ministry and always a strong advocate of our educated clergy and the higher education of the laity. It was with this object in view that Freeport Academy (at Freeport, Waterloo Tp.) of which he was one of the promoters, and for a short time a teacher, was started. One of his associates in this enterprise was the late Isaac L. Bowman who was its first principal. Owing to insufficient funds, however, this institution was only in existence a few years.

Among his first ministerial colleagues in the U. B. Church and associated with him for many years were Revs. David B. Sherk (his brother), Jacob B. Bowman and Geo. Plowman, the first two being residents of Berlin (now Kitchener), for a long time previous to their death, the last one having his home at Freeport where he lived before and after retiring from the ministry.

Although feeling indisposed for the last month he was only seriously ill for a few days previous to his death, Nov. 27th, 1916. He retained his consciousness to the last and although greatly distressed, expressed himself as anxious to go home.

As a last tribute to the memory of my lamented father, I wish to say that I knew him to be a man of exceptional Christian character, high ideas, broad knowledge, broad in his sympathies, non-sectarian, respected by all, and revered by many.

Toronto, Dec. 2nd, 1916.



Rev. A. B. Sherk



Major G. H. Bowlby

MAJOR G. H. BOWLBY.

On Sunday morning, November 12th, news came to Kitchener, Ont., his native city, that Major G. H. Bowlby, Director of Medical Service, Canadian Expeditionary Forces, had met his death in a fall from a cliff near Seaford, on the south coast of England. The City Hall flag was placed at half mast in token of respect to the memory of this distinguished citizen and ex-mayor.

George Herbert Bowlby, elder son of the late Dr. D. S. and Martha Murphy Bowlby, was born July 16th, 1865. His great grandfather, an early United Empire Loyalist, left the State of New Jersey to settle in Nova Scotia. His grandfather, as a young man, was Captain of Coast Guards, in Nova Scotia, in the war of 1812.

After preliminary education at the public and high schools of his native place, and a year at St. Jerome's College, he took the course in medicine at Trinity Medical College, Toronto, and later took post graduate work in England where he became Licentiate of the Royal College of Physicians and Member of the Royal College of Surgeons. For some years he was in partnership with his father in the practice of his profession. Devoting himself more particularly to surgery, in which he eventually became eminent, he again went abroad for study and experience in Vienna and elsewhere. In 1906 he returned to resume regular practice. He was for some years identified with the County cavalry regiment, known as Grey's Horse, of which he was medical officer, with the rank of Captain. He was on the Medical Advisory Committee of the local hospital, in which he took keen interest.

Dr. Bowlby was for some years in the Town Council and was Mayor in 1901.

The breaking out of the war naturally found a man of Dr. Bowlby's patriotism and antecedents anxious to do his part. On application he received appointment on hospital service in England, with retention of his previous rank of Captain, and left this city in July 1915. He was active at the military hospital, Shorncliffe, England, later at Bath, and recently at Seaford. Shortly before his tragic death he was promoted to be Director of Medical Service, and to the rank of Major.

From his school days G. H. Bowlby was prominent in sports. He was a member of the famous Berlin High School football eleven in the early eighties. He was a member of the Waterloo County Golf and Country Club, and charter member of the Grand River Country Club.

He was a past warden of St. John's Anglican Church.

In 1894 he married Adine, only daughter of Joseph E. Seagram, Esq. Mrs. Bowlby accompanied her husband to England.

Of the Waterloo Historical Society, Dr. Bowlby was an active and helpful Member of Council from its beginning.

Donations Received in 1916

Daily News and News Record files; loaned by W. V. Uttley.

Deutsche Canadier, 1849, 1850, 1854, 1855; Freie Presse, 1886, 1887; donated by Miss Hett, Kitchener.

Daily Telegraph and Daily News-Record, 1915; donated by Kitchener Public Library.

Canada Museum, first volume, 1835, 1836; loaned by Alex. Peterson, Hawkesville, Ont.

Pennsylvania Packet, one issue, July 8th, 1776; donated by Mrs. H. J. Bowman, Kitchener.

Elmira Signet, 1916; donated by C. W. Schierholtz, Elmira.

Galt Weekly Reporter, 1916; donated by Reporter Press.

Copy of Watercolor, 1856, of Breslau Bridge over Grand River; donated by Grand Trunk Railway Co.

Large Illustrated Wall Map of Waterloo County, 1861; donated by Rev. Theo. Spetz, Kitchener.

Photographs of portraits of Hon. Wm. Dickson and Wm. Dickson, Jr.; donated by Mrs. Pringle, Preston.

Photograph of Herbert Bowman; donated by Mrs. H. J. Bowman, Kitchener.

Photograph of Rev. A. B. Sherk; donated by M. G. Sherk, Toronto.

Photograph of Niagara Falls, 1863; donated by C. A. Boehm, Waterloo.

Framed photographs, 111th Battalion, whole; and officers 111th Battalion; donated by Galt City Council.

Photograph and muster roll, 118th Battalion; donated by Col. W. M. O. Lohead.

Preston, 1856; lithograph; donated by C. C. J. Maas, Preston.

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